



¡Adorada sea la Santa Faz de Nuestro Señor Jesucristo!

**IGLESIA CRISTIANA PALMARIANA
DE LOS CARMELITAS DE LA SANTA FAZ**

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One, Holy, Catholic, Apostolic and Palmarian Church

**FIFTH APOSTOLIC LETTER
CLINICAL DEATH AND TRUE DEATH.
READING AND STUDYING PALMARIAN DOCTRINE.**

We, Peter III, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Ecclésiae*, Herald of the Lord God of Hosts, Good Shepherd of souls, Aflame with the Zeal of Elias and Defender of the Rights of God and of the Church.

We wish to thank you all once more from Our Papal Heart for all that you have done for the feast of Christmas, New Year's Eve 2016 and New Year's Day 2017, for having been present at the solemn ceremonies on those days, and for the affection and loving kindness you dispensed and showed to the Vicar of Christ on earth.

We wish to say something on clinical death and true death. The Palmarian Catechism teaches that death occurs in two phases.

The first is clinical death, when the accidental body separates from the soul and the essential body, these last two remaining united.

The second is true death, when the essential body separates from the soul.

Several minutes generally elapse between the two deaths.

The accidental body, after separating from the soul and the essential body, is buried.

The essential body, after separating from the soul, remains dead in space.

The soul, separated from the other two elements, remains in space rejoicing or suffering according to its destiny.

At true death, for man the time of merit or demerit ends, since by then the time of trial is over; with the exception of the Children of Limbo, who continue to merit, not having yet been judged.

Particular judgement takes place between clinical death and true death.

In the presence of Christ the Supreme Judge, the particular judgement of each soul united to her essential body occurs in four different moments, in the following order:

Satan's discourse.

The Divine Mary's discourse.

Acceptance or rejection of salvation by the person being judged, with self-determination of eternal destiny.

Christ's favourable or unfavourable sentence.

Satan's lying discourse is to seduce the soul, in order that she damn herself eternally.

The Divine Mary's discourse can have one of two aims:

If the soul is in the state of Grace, the discourse is for the soul an anticipation of the joys of Heaven.

If the soul is in mortal sin, the discourse is to instruct and convert, and thus give the soul the opportunity to save herself.

Thanks to the Divine Mary's discourse, none save or damn themselves without prior knowledge of the true Faith; since outside the true Church salvation is not possible.

After both discourses, the person judged:

If he reached clinical death in the state of Grace, as he has just been confirmed in Grace, he then necessarily reaffirms his eternal salvation crushing Satan's head. Should he have some unforgiven venial sin, through an act of perfect love of God, it is forgiven him at that moment.

If he reached clinical death in mortal sin, he must decide his eternal destiny. For if he accepts the Divine Mary's discourse rejecting Satan, his mortal and venial sins are forgiven him and he receives Sanctifying Grace, will be confirmed in Grace and will be saved. But if he accepts Satan's discourse rejecting the Divine Mary, he will be confirmed in disgrace and will be damned.

When the judged soul has self-determined her eternal destiny, Christ, as Supreme Judge, passes sentence:

Salvation, if the soul has accepted the Divine Mary's discourse, rejecting Satan.

Damnation, if the soul has accepted Satan's discourse, rejecting the Divine Mary.

Immediately after sentence, true death occurs, when the soul separates from the essential body.

At true death the soul goes on to her eternal destiny:

To Heaven, if saved and not in need of prior purification in Purgatory.

To Hell, if damned.

The unbaptized who die before the use of reason will have their particular judgement shortly before the Second Coming of Christ.

Every day more than 150,000 people die in the whole world. The great majority of them die in mortal sin, for ever since the 30th of July 1982, there are no valid sacraments outside the True Church. This year it will be 35 years without sacraments outside the True Church. Who can live in a world so rotten, so corrupt, full of pleasures, without sinning? No one, if even the just falls seven times a day! Then what happens to all those souls that die each day? Much depends on us, Palmarians! We can do a great deal each day so that, if it were possible, all souls dying that day accept the Divine Mary's discourse, as we alone are children of the True Church. It is a bounden duty and a most excellent act of charity for every Palmarian to pray for the dying, pray for the souls who find themselves in those last moments between clinical death and true death. Not only pray, but also offer up Holy Masses, offer up indulgences, do prayer and penance, serve God as victim souls, offer up illnesses and sufferings, offer up work, give good example, avoid excommunication and sin, keep the norms well. Be true Palmarians. We know that by God's infinite mercy more souls are saved than are damned!

Palmarian faithful have the unavoidable task of working and praying to save souls, and to do so effectively, it is well for us to learn from the example of experts. Saint Thérèse of the Child Jesus and of the Holy Face (30th of September) explains for us how she began to commit herself to the salvation of souls at fourteen years of age:

"One Sunday, looking at a holy picture of Our Lord on the Cross, I felt profoundly impressed by the Blood falling from His divine hands. I felt deep sorrow thinking about that Blood falling to the ground without anyone being concerned to gather it up. I made a resolution always to be present in spirit at the foot of the Cross to gather up the divine dew trickling down, and I understood that I would then have to pour it out over souls. Jesus' cry on the Cross "I thirst" likewise echoed at every moment in my heart. These words kindled an unknown and most lively desire within me. I wanted to give my Beloved to drink, and I myself felt consumed by thirst for souls. They were not yet the souls of Priests that drew me, but those of great sinners; I burned with the desire to draw them out of eternal fire. And to intensify my zeal, God showed me that my desires were to His pleasing. I heard speak of a great murderer who had just been condemned to death for some horrifying crimes. Everything indicated that he would die impenitent. I wanted at all costs to prevent him from falling into hell, and to do so employed every imaginable means. Knowing that by myself I could do nothing, I offered up to God all Our Lord's infinite merits and the Church's treasures; and lastly asked my sister Celine to have a Mass said for my intentions, not daring to do so myself for fear of having to confess that it was for Pranzini, the great criminal. (Henry Pranzini, thirty-one years old, had slit the throats of two women and a girl in a theft, in Paris, and was guillotined in 1887.) Neither did I want to tell Celine, but she asked me so tenderly and so pressingly that I finally confided to her my secret. Far from making fun of me, she asked me to allow her to help me to convert my sinner. I accepted, thankfully, as I would have wished all creatures to join with me in imploring grace for the culprit. At the bottom of my heart I had

complete assurance that our desires would be met. But to encourage myself to continue praying for sinners, I told God that I was completely certain that He would forgive the unhappy wretch, Pranzini, and that I would so believe even though he did not confess or give any sign of repentance, so great was the confidence I had in Jesus' infinite mercy; but that just for my consolation I asked him for merely "one sign" of repentance. My prayer was heard to the letter. Despite Daddy having forbidden us to read newspapers, I thought it would not be disobedience to read the passages which spoke of Pranzini. The day following his execution, the newspaper "La Croix" came into my hands. I hastily opened it, and what met my eyes? Tears betrayed my emotions and I had to hide myself. Pranzini had not confessed, he had climbed the scaffold, and was about to place his head in the sombre opening, when all of a sudden, touched by a sudden inspiration, he turned round, took hold of the crucifix which the Priest presented to him and kissed the Sacred Wounds three times! Then his soul flew to receive the merciful sentence from Him who said that there would be more joy in Heaven for a single sinner who is converted than for ninety-nine just who need no conversion. I had obtained "the sign" I had requested, and that sign was the faithful reproduction of the graces which Jesus had granted me to move me to pray for sinners. Had thirst for souls not been awakened in my heart by gazing at Jesus' Wounds, by seeing His Divine Blood trickling down? And I wanted to give souls to drink from that Immaculate Blood which would purify them from their stains, and "my first-born" had pressed his lips precisely to those Sacred Wounds! What ineffable sweetness for my answer! As from this incomparable grace, my desire to save souls grew day by day. I seemed to hear Jesus telling me as He told the Samaritaness: "Give Me to drink!" It was a real interchange of love: I gave Jesus' Blood to souls, and I offered Jesus those same souls refreshed by His divine dew. It seemed to me that I was thus appeasing His thirst. And the more I gave Him to drink, so much the more did my poor soul's thirst grow, and the ardent thirst that He gave me was the most delicious drink of His love."

Later, when she was a Carmelite, Saint Thérèse understood her mission even better: "One day, while I was thinking about what I could do to save souls, some words from the Gospel filled me with light. Pointing at the fields ripe for harvest, Jesus once said to His disciples: 'Lift up your eyes and look at the fields, which are now white and ready to be harvested.' And a little later: 'The harvest is truly plentiful, but the labourers are few. Pray therefore to the Lord of the harvest, that He send labourers to His harvest.' What a great mystery! Isn't Jesus all-powerful? Do not creatures belong to Him who made them? Then why does Jesus say: 'Pray therefore to the Lord of the harvest, that He send labourers to His harvest.'? Why? Ah! Because Jesus feels such incomprehensible love for us Nuns that He wants us to take part with Him in the salvation of souls. He does not want to do anything without us. The Creator of the Universe awaits the prayers of a little soul to save the souls of the rest, rescued like her at the price of all His Blood. Our vocation does not consist in going out to reap in the fields of the ripe harvests. Jesus does not tell us: 'Lower your eyes, look at the fields and go out to reap them.' Our mission is yet more sublime. Here are Jesus' words: 'Lift up your eyes and look': 'See that in My Heaven there are empty thrones, it is your task to fill them, you are my Moses praying on the mountain, ask Me for workers and I shall send them, I await no more than a prayer, a sigh from your heart!' Is not the apostolate of prayer, so to say, more lofty than that of the word? Our mission, as Carmelites, is to form Gospel workers for saving thousands of souls, whose mothers will be ourselves. If those words weren't from our Jesus Himself, who would dare to believe them? Our destiny appears to me so beautiful! What have we to envy in Priests? How I would like to tell you everything I feel!"

"Yes, Celine, I feel that Jesus is asking us both to quench His thirst by giving Him souls, above all souls of Priests. I feel that Jesus wants me to tell you this because our mission is to forget ourselves, become as nothing, we are such little things! And yet Jesus wants the salvation of souls to depend on our sacrifices and our love. He begs us for souls. We should understand His gaze! There are so few who can understand it! Jesus grants us the signal grace of instructing us Himself, revealing a hidden light to us. Celine, life will be short, eternity without end. Let us make a continual sacrifice of our life, a martyrdom of love, to console Jesus. He wants no more than a look, a sigh, but a look and a sigh that be for Him alone! Let all our life's moments be for Him alone. Let creatures be to us merely fleeting shadows. We have but one thing to do during the night, the one night of our life, which will come no more than once: love, love Jesus, with all the strength of our Heart, and save souls for Him so that He be loved. Yes! To make Jesus loved! Celine, how happy I am speaking to you! It is like speaking to my own soul, I seem to be able to tell you everything."

"I wish for just one thing in Carmel: to suffer for Jesus always. Life passes so swiftly that, really, it is better to win a truly beautiful crown with a little pain than an ordinary one without pain. When I think that for

just cheerfully putting up with a little suffering we will love God better for all eternity! Besides, with that suffering we can save souls. How happy I would feel if at the moment of death I could offer a single soul to Jesus! That would be one soul drawn from the fire of Hell to bless God for all eternity.”

“Let us offer our sufferings to Jesus to save souls. Poor souls! They have fewer graces than we do, and yet the Blood of a God was shed to save them. And Jesus wants their salvation to depend on a sigh from our heart. What a great mystery! If just one sigh can save a soul, what can sufferings like ours do? Let us refuse Jesus nothing!”

“Never would I have believed it possible to suffer so much! Never! Never! I can’t find any explanation, unless it be the ardent desires I have had to save souls.”

“I don’t know if I will go to Purgatory, and I don’t worry in the slightest; but if I go, I will not be sorry for having done nothing to avoid it. I will never repent for having laboured just to save souls. How pleased I am to know that our Mother Saint Teresa thought the same!”

There are other specialists as well who teach us to save souls, like Saint Josepha Menéndez (29th of December), a victim soul for the salvation of the world, who contemplated the unspeakable unending torments of the damned in hell. These horrifying visions impelled her to increase her loving acts of reparation to the Eternal Father ever more, for the purpose of avoiding the damnation of many souls. God impelled her to greater perfection in her religious life and to a constant immolation for the good of souls. The Sacred Heart of Jesus told her: “Perfection consists in doing common, everyday actions in intimate union with Me... When a soul burns with desires of loving, nothing is difficult for her, but when cold and dispirited, everything seems difficult and laborious. Let souls come and gather strength in My Heart! My love transforms their least actions, giving them infinite value.” That is precisely the teaching of the Palmarian Catechism when it says that the sacrifices performed by members of the Church Militant in the state of Grace acquire infinite value when united by the Priest at Holy Mass; and that when they acquire infinite value they become acts of Christ, for He makes them His own. That is to say that, you yourselves, without for now being able to see the fruits, are saving many souls by means of your prayers, sacrifices and virtues, since your good works performed in God’s Grace are finite sacrifices, which united by the Celebrating Priest to the Infinite Sacrifice of Christ and Mary in the Holy Sacrifice of Mass, acquire infinite reparatory and redemptory value.

The Lord guided the soul of Saint Maria Consolation Betrone (18th of July) along the way of intense love, and explained to her the importance and the practice of love, which pleases Him as much or more than all other good works, and He taught her a continuous prayer which is now prayed: “Jesus, Mary and Joseph, I love You, save souls”.

Saint Mary Faustina (5th of October) learnt that no true love exists without sacrifice and the Cross, for the Lord told her: “I thirst. I thirst for the salvation of souls. Help Me My daughter to save souls. Join your sufferings to My Passion and offer them up to the Heavenly Father for sinners. Tell souls to place no obstacles between their hearts and My Mercy, which longs so dearly to act in them. My Mercy acts in all those hearts which open their doors. Both sinners and righteous need My Mercy. Conversion like perseverance are both graces of My Mercy.” At the sight of Saint Mary Faustina’s sufferings, the Lord told her: “You are not living for yourself, but for souls, and other souls will profit from your sufferings. Your long-suffering will give them light and strength to accept My Will.” It is well to take your sicknesses upon yourself with great resignation, considering how efficacious are sufferings and humiliations for one’s own sanctification and the salvation of souls.

Let us take heart then and pray with love and insistence for the salvation of so many souls, invoking Saint Joseph Help of the Dying, and let us place our prayers in the hands of the Most Holy Virgin Mary, Refuge of sinners, so that She apply them to the most needy. Let us be generous, and not like those Palmarians who came to Mass only on Sundays and have fulfilled the words of the Gospel: “The Grace of belonging to the Kingdom of God shall be taken from you and given to a people who shall yield its fruit”, as they did not produce those fruits which the Lord requires, namely prayer and penance to save souls and make reparation to God.

We, when a Missionary, always taught that the better a Palmarian knows Palmarian Doctrine, so much the better will he be able to love God, the Most Holy Virgin Mary and Holy Mother Church! The better a Palmarian knows it all, so much the better is he able to defend his Faith! Require your children to read each new publication handed out. It is sometimes better for one of the family to read and the rest to listen.

A new booklet is being handed out to the faithful: "Where is the True Church?" This is a very important publication for Palmarian faithful and for people enquiring. It explains very well: the Apparitions of the Most Holy Virgin Mary in different places, among them those of El Palmar de Troya; how enemies infiltrated the Church; how the Church went about modernizing and destroying herself; how Heaven prepared everything for the Papacy in El Palmar de Troya; and why the Palmarian Church is the True Church. Read this booklet all of you! It will really help you to understand the vital Work of El Palmar better.

Only the Holy Palmarian Church produces Saints, and can canonize them. Canonization is the act by which the Pope declares that a deceased person is with all certainty contemplating the vision of God. This means that the title of Saint now belongs to that person; his power of intercession before God is recognized and he is "raised to the Altars", which means that he is assigned a feastday for liturgical veneration by Holy Church. In the early times of Christianity, individuals were recognized as Saints without requirements or formal procedures. The procedure began to be formalized and take shape in the Middle Ages. The recognition of holiness takes place after investigating the life of the person involved. Canonization requires the performance of two miracles, confirmed, or one only in the case of martyrs. There are two ways to arrive at the declaration of canonization: the way of heroic virtues and the way of martyrdom. Thus is established whether the candidate for canonization has lived the Christian virtues in heroic degree or if he has suffered martyrdom for the Faith. The title of "Venerable Servant of God" recognizes that a deceased person has lived and practised Christian virtues in heroic degree, that is, in an exceptional and exemplary way.

Regarding miracles, prophecy constitutes a miracle of the intellectual order, and the resurrection of a dead person, a miracle of the physical order. They are not the only kinds which God has wrought in favour of Religion, for there are others as well of the moral order. A miracle of the moral order is an event contrary to the normal course of human affairs, and cannot be explained except by special intervention of God. The constancy of martyrs constitutes a miracle of the moral order, because it demonstrates a courage which surpasses human powers. Thus considered, their constancy is a proof of divine authority in favour of the Christian Religion, because God does not give His backing to uphold a lie.

Today, the Church requires two miracles in the life of a Palmarian for him to be canonized. One is Constancy in the Faith, and the other is Perseverance. If a faithful is not constant in the Faith, it is impossible to persevere. What does it mean to be constant in the Faith? It is to fulfil with decision and firmness everything which Holy Church commands. A tree is judged by its fruits, and the Church produces admirable fruits, which reveal divine vitality. The Church enlightens the mind regarding the truths we most need to know, and ennobles character by the practice of the most sublime virtues. The fruits of Christian life and holiness produced in the Church by the Sacraments, are a perpetual miracle of the moral order.

The inexhaustible fertility of the Church in everything good, her extraordinary power to convert the most barbarous nations, as likewise the most hardened sinners, are true miracles of the moral order which prove her holiness and her divinity. However hateful the calumnies of which the Church is the target, however many the obstacles placed to her action, however bloody the persecutions of which she is sometimes victim, the Church continues unperturbed in the labour of her ever fertile apostolate.

Saint Teresa of Jesus used to say that if her daughters in religion kept the Holy Rules perfectly, that would be more than sufficient for them to be canonized. Likewise, the Palmarian faithful who is constant in the Faith and in fulfilling the Church's commands, should be considered worthy of being canonized, for as much as the Church is holy in her doctrine, prescribes all the virtues and condemns all vices; she is holy in her Sacraments, which produce sanctity and give divine strength to practise the most beautiful virtues.

The true Palmarian possess things not to be found anywhere else: the fear of offending God, repentance to the point of voluntary confession of faults, love of prayer and communication with God. Holiness is so ingrained in him that his smallest faults cause scandal, because stains are always noticed on a white garment.

Palmarian Morals, which are Gospel morals, are the way to holiness. They are perfect in the duties they impose towards God, for they command that He be rendered internal worship and external public worship of adoration, love, trust and thanksgiving. It also adds other precepts, which refer to prayer and penance, and the reception of the Sacraments, so as to bestow, increase and preserve supernatural life in us.

Palmarian Morals ordain that strict justice towards neighbour be observed, that he be loved with effective and universal charity which extends even to enemies; and thus they maintain peace in the family, mutual love between spouses; they consecrate paternal authority on the one hand, and filial love on the other; assure order and peace, presenting authorities as ministers of God, and imposing on subjects respect and obedience to

superiors. They also impose holy precepts on self: they counsel the care of one's immortal soul, the struggle against the passions, the flight from evil, of which they forbid even thoughts and desires, and ordains the practice of all the virtues.

Just as Palmarian Doctrine gives us to know and believe in the love God has for us, Palmarian Morals make us show the Lord that we love Him above all things, and our neighbour as ourselves.

Love for God consists in preferring God to all others, as He is the Sovereign Good; in wanting what God wants; in loving what He loves; in giving everything which God requests; and doing everything He ordains: You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your understanding, and your neighbour as yourself.

Love for God is the principal reason which should move us to keep His laws; and for love of God to love our neighbour and to love ourselves. This is an admirable principle, the worthiest of man – elevating him – and of God, to whom man gives his heart; efficacious and fertile principle above all others, for a man labours more and better for love of Jesus and Mary, than for fear of eternal hell or for the hope of a magnificent recompense in Heaven.

Our ideal of perfection should be to imitate the Most Holy Virgin Mary in Her love for God and Her commitment to the Divine Will. We have the obligation to submit to the sovereign will of God, our Creator and Lord, who has the right to command us. By prayer, the Sacrifice of Mass and the Sacraments, the Church places at our disposal the power of Grace, which sustains us in combat by the practice of virtue and supernaturalizes all our acts.

Make good use of Holy Mass and the Holy Sacraments. Live a truly Christian life. Keep the Church's Norms well. Thus may you all reach holiness.



Given in El Palmar de Troya, Apostolic See, on the 26th of February, in commemoration of the Most Sacred Passion of Christ and Mary, in the Year of Our Lord Jesus Christ MMXVII, and first of Our Pontificate.

With Our Apostolic Blessing
Petrus III, P.P.
Pontifex Maximus

Petrus III P.P.